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CREATION

One night not long ago I was standing on a hilltop with a friend revelling in the majesty of the starry sky. The air was crystal clear and still, and the stars were brilliant in their sparkling patterns against black space. You know how impressive, how sublime such a sky can be. Suddenly my friend said to me "How can you look on that and not believe in Creation?" In amazement I asked her what she meant and her answer was, "You don't believe in Creation. You believe in evolution." My reply that evolution was a continuous, ceaseless creation failed to satisfy her; and it reminded me that perhaps here was something which should be talked about on our broadcast.

Many persons do, perhaps, go no further in their imaginings about the beginning of our Earth than the Book of Genesis, and thus conclude that the little business was all neatly done in a few days and handed over to us just as it is. Our Book of Genesis, however, is a greatly abbreviated and oversimplified version of the accounts of cosmogenesis and homogenesis to be found in the Sacred Books of remote antiquity. One needs to go to the ancient wisdom of the world to find an intelligible answer. One needs also to go to contemporary high science. From the two there will emerge a concept which is the basis of theosophical study. You will not find it dogmatic, for Theosophy, we hope you remember, is a search for Truth, and it is "the integration of all available knowledge" and as such can always be augmented and modified.

A few centuries ago men who argued about Creation were thinking only in terms of our planet, Earth. After Copernicus and Galileo they began to give thought to the creation of our Solar System. Today, revelations by way of the Palomar telescope and the Schmitt lens cause our brains to reel before the immensity of space which contains literally millions of solar systems among which we are but one -- and a small one at that. In just the same way does the brain reel before the immensities of the time periods revealed in the ancient secret teachings.

Among the earliest known scriptures, dating from remote antiquity are the Stanzas of Dzyan. Mme. Blavatsky's magnum opus, THE SECRET DOCTRINE, is a 5-volume commentary on them. The Stanzas begin with a description of space before the

creation of our universe. Let me read you the opening sentences:

"The eternal parent, wrapped in her ever invisible robes, slumbered once again for seven eternities.

Time was not for it lay asleep in the infinite bosom of duration.

Universal Mind was not for there were no celestial beings to manifest it.

Darkness alone filled the boundless all.

Alone, the one form of existence stretched boundless, infinite, causeless, in dreamless sleep."

All this in Genesis is condensed into the single sentence "And the earth was without form and void; and darkness was upon the face of the deep." Genesis then continues with the words "And the Spirit of God moved upon the face of the waters." Let us compare that with the fuller version in the Stanzas which read

"The last vibration of the 7th eternity thrills through infinitude.....The vibration sweeps along touching with its swift wing the whole universe and the germ that dwelleth in darkness.....the darkness that breathes over the face of the waters."

The third sentence in Genesis is "And God said let there be light, and there was light." The Stanzas read:

"Darkness radiates light, and light drops one solitary ray into the waters.

From the effulgency of light sprang in space the re-awakened energies.....the essences, the flames, the elements, the builders, the numbers.....the sum-total..... This was the army of the Voice (the Word), or Divine Thought.

Thus in both scriptures we find the same story of Creation though more fully explained in the more ancient. From these two sources and many others, students of the ancient wisdom learn that there was an aeonian-long process of preparation of the field -- the field which is to see the involution of Divine Life into the virgin matter of space, and the evolution of that Life towards "divinity-fully-expressed in matter." In the midst of all this tremendous and majestic sweep of life, we find our little selves.

Mme. Blavatsky says that only the idea of space can give us initially an idea of the Absolute. Within Space, a Supreme Intelligence charged with the creation of our solar system outlined His field of space within the All-Space. Making use of the universal substance which, incredibly rarified, fills all space, He adapted it to His pattern, used it according to His Divine Creative Will.

This supreme Intelligence of our System, called God, is recognized in every religion as appearing as a Trinity, the Triune God. The Triple nature of the Godhead is represented by His three activities as Creator, Preserver, and Transformer of His system, or as the Holy Ghost who prepares the field, the Son who builds and preserves the forms in the field, and the Father who adds His divine intelligence to the evolving consciousnesses to make man, transforming animal man into spiritual man.

The teaching is that the Holy Ghost, called the Lord and Giver of Life, created and continues to create the ultimate atoms and the chemical atoms which are the basis of all structure in our solar system. This creation is constantly going on in space.

It will be interesting to see what the best thought in the scientific field has to say on this matter. Sir James Jeans uses those very words -- "Creation is constantly going on in interstellar space." Prof. Robert A. Millikan made this statement some time ago: "Positive and negative electrons exist in great abundance in interstellar space.-- see evidence of the spectroscopes.....The electrons condense into atoms under the conditions existing in space." And again: "The supply of positive and negative electrons is being used up continually in the creation of the atom" and this raises the question "Why is the process still going on after all the aeons during which it has apparently been in progress unless we assume that these building stones (these atoms) are continually being replenished."

This will indicate to you how Theosophy combines the teachings of the most ancient wisdom and of the most modern learning.

The second phase of Creation is revealed to us by the second aspect of Divinity, that of God the Son, Creator and

Preserver of Life. Into the prepared field of atoms pours forth the divine cohesive force which builds first, molecules, and then all the bewildering array of shapes and forms which we know. This force energizes the whole by pouring through it with steady and resistless power an elemental Divine Essence. Divine life is thus in each and every form as its central, directing and controlling energy. Truly, God is everywhere. "The densest physical matter has its core of consciousness; the gas, the stone, the metal is living, conscious, and aware. Thus oxygen becomes aware of hydrogen at a certain temperature and rushes into combination with it.....It is this involution of spirit into matter which precedes and makes possible evolution."
(Annie Besant: Study in Consciousness)

Spirit is most deeply involved in matter at the level of the mineral kingdom, since involution ends there. And that is where the evolution we know begins, continuing through the vegetable kingdom into the animal kingdom under the steady resistless pressure of two aspects of the Divine Trinity.

The third aspect, that of God the Father and Transformer (when considered in its physical manifestation) is intimately connected with humanity, the human kingdom. While all kingdoms have consciousness of sensation, and the animal kingdom has much emotional consciousness and some mental, only the human kingdom is threefold, having the added capacity of creative activity, and being thus "made in the image of God." It is the third aspect of the Divinity within us, this power of God the Father, which enables us to be aware of Divinity at all. No other biological kingdom has that awareness. And it is this power which urges us on to the heights we so dimly envisage in our moments of high aspiration.

This is the system of design for cosmic creation. "The process is not of man, nor is it his invention. It has been revealed to him to the extent of his ability to realize a system which is the creative system of the Eternal God."
(Source of Measures)

Yes, I believe in evolution. Yes, I believe in Creation.

THEOSOPHY AND MODERN THOUGHT

We all recognize that we are living at a time of social turbulence and great international turmoil. During such an era the question of what makes a stable culture and what might lead to a peaceful world society is naturally a topic which engages the interest of many scholars, men such as Sorokin, the social thinker and philosopher of Harvard, F.S.C. Northrop, professor of philosophy and law at Yale, Clyde Kluckhohn, professor of anthropology at Harvard, and others. These men are deeply concerned to find out what might be done to give the world a stability which is impossible when our hopes rest largely on force, whether it be economic or political or military. The opinions of such scholars are of great interest because they simplify the problem enormously. They can derive their conclusions from the history of human society; and the essential agreements to which such men come are therefore important to all of us.

Briefly, what they find is this: that an enduring culture, whether it be Greek society, Egyptian society, Chaldean society, ancient Hinduan or Buddhist society, rests upon an integration of all human experience. Every one of these cultures lasted for a considerable length of time and, in considerable part, lasted according to the degree of effectiveness and completeness of their integration of experience through their science, art, religion, philosophy, ethics, and even their sports. And that is natural, because when all parts of human life can be gathered together in one whole so that the individual and the family and the community can live according to a common purpose that is shared, a purpose that is related to natural law as well as to the enduring purposes of human life, it is in fact inevitable that stability should result.

Another remarkable fact is that the integrations which societies achieve resemble one another in a very considerable measure. We are now gradually coming to see that in a society such as the Egyptian there were techniques, forms of science, forms of philosophy, of metaphysics, which recorded a very remarkable degree of understanding of nature and men's place in nature. And the same thing is true of societies now buried beneath the sands in Mohenjo-'daru and Harrappa, in Sind, in Pakistan.

Gradually we are coming to see that societies at many levels of culture and at all points in history have discovered what is essentially a body of common truth. They have found that man is a citizen of the cosmos, that his nature is determined by cosmological processes, that these can be understood, and that they can be expressed in the techniques of science, of philosophy, of religion, in art, in ethical systems, and even in the sports of any good stable society.

The two truths, first, that societies are stable when they have insight, and second, that the insights of all the greatest societies resemble each other, are of very great practical value to all of us. They can help us if only we are willing to pursue them, for if we could establish, in our times, the integration and insight which we need, not only for the internal settlement and quieting of the American people, fixing their vision on things that are worthwhile, organizing life not only for physical security and an opulent material culture and enjoyment, but making our goals those of intelligible cultural activity, it is clear that the immediate benefit to the nation would be immense.

Even more far reaching is the expansion of this idea. Many cultivated men in the universities and colleges, and in the State Department, are now hopeful that it is possible to find the common ground of insight which would bind together the free world, would unite the East and the West, and appeal to India, which is still open to us through friendly approaches. Thus an armament of a special kind would be available to us of the free world. We would unite not only on general ideals like freedom, but we could unite on the gradual development of a common philosophy, a rational scheme of living. This would fortify us where we most need fortifying. The history of Europe alone shows us what specifically is required of us.

If we have read our history closely, we are all aware that there was a time when the Greeks, and later the Romans in a lesser degree, had an insight, upon which we have drawn. That view of life is deep in Western society. The Greeks called that insight philosophia, in English - philosophy. It was the common ground on which all the men of pre-Aristotelian society gathered together. They met in the great esoteric center of Eleusis, fourteen miles west of Athens,

every September. Wars were even suspended by truce so that men of good will might meet and join together to renew this insight. Such devotion to truth explains why Greek society was wonderful, why its art was what it was, why its law is something we still rest upon.

Gradually it declined in the Greek homeland, but eventually after Alexander the Great had touched India and opened up access to the East afresh, and the Hellenes founded the city of Alexandria in Egypt, there arose a restatement of this ancient truth, again in Greek form. Now it was called not philosophia, a word which had fallen into disrepute because of sophistry, but theosophia, a word devised or introduced by Ammonius Saccas, the master of Plotinus, in order to respect the same insight which had formerly been called philosophy. All that is needed then is to re-establish in our society, as intellectual currency, these magnificent concepts once called philosophy in Greece, and later theosophy in Alexandria. And we can and should draw on that because it is our own heritage, although it is the same insight as is known in India as Brahmadevya.

Now this restoration of what is eternal truth so that modern man can possess it and get the quietness that comes from it, cannot be accomplished merely as a restoration. It will be possible only if we are willing to do the educational job which will unite our sciences and our arts and our metaphysics and our religion in one magnificent whole. This means reinterpretation of what we already have, for since the beginning of the 20th Century, the philosophy of the 19th Century has declined. Mechanism and crass materialism have gradually disappeared from science. We now know that the world is not made out of matter but out of something like a diaphanous electromagnetic cloud. We know that the causal source of the universe is not to be seen in the sensate physical world, but, instead, that the universe operates out of a kind of four-dimensional continuum, the space-time world of Einstein, of Eddington, of Planck, of Schroedinger, and of Minkowski, its devisers.

All that is needed is to take advantage of these strange and wonderful developments in science, which have shown very clearly that a magnificent order lies under the face of things, that man emerges from the very body of the cosmos

charged with consciousness, with moral purpose, with spiritual strength; that though men, like descending Gods, have been immersed finally in the dense physical world, the glory from which they have sprung surrounds them, is indeed their very nature. If all would but use the instruments and creations of contemporary thought, which are consistent with the thought of antiquity we could create out of modern science itself much of the materials that we need for an insight.

Those of us who, like myself, have lived long in the Orient, and who have come to understand the philosophy of India, of China, and the psychology of Buddhism, see that this step forward in modern educational practice would be the most wonderful thing possible to quiet the turbulence and the turmoil of our time. The individual man would acquire purpose, and that purpose would eventually prove to be the common purpose of cultivated men the world over.

This philosophy would be the antithesis of dialectical materialism. It would be the friend of peace and the enemy of violence. Being realistic it would be the ancient philosophy, in a sense, and it would therefore join together the cultural heritages of all races; but it would also be a contemporary philosophy because it would be fortified by relativity, by quantum mechanics, by genetics, by Gestalt and para-psychology and all manner of disciplines and concepts that are taught in our scientific schools.

It seems to many of us that if Theosophy in this realistic sense could be recreated in our times, there would be no doubt that the world would be stilled and exalted, for such a development with the help of science would revitalize for the world its spiritual roots.

CONCERNING THE EMOTIONS

Everyone wants to be happy. But no normal person can be happy when his emotions are in a turmoil. And most people suffer from the erroneous idea that they are the helpless victims of their emotions. They argue that they can't help themselves, either because they are by heredity prone to melancholy, or temper, or hysteria, or because they feel inadequate to cope with their strong desires. For such people Theosophy has great therapeutic value. Others drift through life without ever giving thought to their emotional nature, scattering gloom or happiness in their wake quite by chance. For these Theosophy has great educational value.

Leaving aside for the moment the mystical description of man as a seven fold being, we can call on practical Theosophy to give enlightenment as to the threefold nature of man. Man is an emotional, mental, and spiritual being functioning in the physical world by virtue of the physical body which he inhabits. Each of these three - feelings, mind, and spirit -- is an independent unit in the make-up of an individual, yet their interrelation is vital and intimate. The spiritual quality of a man determines the nature of his thinking; the mental quality of the man affects his emotional life; and his emotional life has marked effects on his physical well being. Each level is affected by the level just above and affects the level just below it. Thus, emotions affect physical well being and emotions are affected by thought.

Another point important to remember is that emotions are not inherited. You, for example, may be afflicted with periods of great depression, and your father or grandfather may have been likewise afflicted, so it seems natural for you to say that you have inherited that unhappy condition. Actually that is inaccurate. It would be more accurate to say that you had inherited physical characteristics which are conducive to depression, such as a sluggish liver or an enervated body. The tendency-to-gloom you brought with you, and, if the tendency was strong, you had to have a body which expressed it. Once a person really grasps the idea that he is a growing, evolving soul, coming again and again to this earth life in order to learn to live in it victoriously, he realizes that this must be so. How else can he grow to

completeness save by experience and the results of experience. By succumbing effortlessly to every attack of depression, an individual may reach an earth-life in which depression is his greatest problem. He can't side-step it any longer. He has to deal with it.

Suppose we consider this emotion and some others in the light of Theosophy and see what we can learn from and about them. As suggested above, persistent and prolonged periods of depression which occur without any obvious immediate cause, can be inherent in the nature of the individual, the result of emotional habits begun in a previous life and helped along in this life by the sluggish liver or the poor circulation which is the physical effect and expression thereof. If so, what is the answer? Hopelessness? Further depression? Most definitely not. The very first move would be to put the physical body in as good condition as possible. Give it plenty of fresh air, sunshine, and activity. Give it only the sort of vital foods which a physician recommends for such physical conditions.

Next, recognize the position of the emotional level as lying between the physical and the mental, the physical which it affects, and the mental by which it is affected. It could be that the cause of the recurring gloom is not physical at all but is mental. Possibly the sufferer is just negative enough in his thought processes to absorb any passing thought-form -- instead of creating his own. Certainly there is enough sorrow in today's world of broken homes and insecurity and disaster to flood our thought atmosphere -- but do we want to be emotional sponges? Must we absorb, just because it is there? Well, if one can do no better than be a sponge, why not try absorbing some interesting feelings? Better yet, stop being a sponge. By persistent efforts of the mind, dwelling on encouraging and interesting ideas, the negative reception of sadness could be changed to the positive creation of contentment. I stress the word "interesting" because unless the mind is really intrigued with what it is working on, it isn't going to do a very good job, and in this case we are counting heavily on the mind to direct the emotional course. We are working to break up a habit of negative unhappy emotion and replace it with habitual, positive happy emotion.

Above and beyond the mental level of man's nature is the spiritual self or soul. The soul is the essential selfhood of a man, and each man's selfhood is unique - like no other. But all soul qualities are positive. Therefore anything in your nature which is negative does not pertain to your eternal self: it is temporary, relatively unimportant, and certainly transmutable. But your soul qualities are permanent and enduring. You can draw on them at any time. The lesson to be drawn from this is that at a moment when depression threatens to overtake you, you can, so to speak, reach up into your higher permanent self to grasp the joy which is there and bring it down into your consciousness. Try it. It works! You can do the same with courage when you need it - or any positive emotion.

This is a practical application of the knowledge which Theosophy gives -- control of the emotions, 1st, by recognizing their relation to both the physical body and the mind, 2nd, by selecting chosen emotions from the surrounding emotional atmosphere, and third, by employing soul-strength to cure personality weakness.

More extreme emotional problems are those of people afflicted with cravings, craving for drink or for drugs or any other form of physical comfort. Cravings are simply intensified desires, emotions. So, obviously the best time to treat a craving is before it leaves the stage of mere desire. Desire for drink or drugs or excitement is manageable: craving is well nigh uncontrollable. In this case, as in depression, the three levels of experience need to be considered. A wise physician is the first requisite to help build a clean, vital and vigorous physical body, a fit instrument for the indwelling consciousness. It is not by chance that many cravings begin with a sick or painwracked body. A really healthy person rarely understands the cravings of an unhealthy body - how can he?

But the victim, above all, can find strength in knowledge of his own threefold inner nature. He can come to recognize these desires as belonging to his body and to his lower nature and as having nothing to do with his eternal nature, his own self-hood. He can draw upon any soul power to outwit the "villain" that is temporarily involved with his lower nature. And by identifying himself with the

higher, the higher is strengthened and the lower proportionately weakened. Truly knowledge is power.

Let anyone who is going through such a struggle know that he is not alone. On every level men and women are trying to live better, to be stronger, to create more truly and more beautifully. And everyone learns only in the way the baby learns to walk - by falling down and picking himself up again, falling again and picking himself up until he can not only stand alone, but progress alone. That is the universal law. Wiser people can show you the way but they must not and cannot take the steps for you. There is no royal road to learning or to wisdom.

Occasional discouragement is natural but useless. Theosophy shows how true it is that effort is the creator of destiny. So keep on trying and do not waste time in regret, much less in despair; for every effort that is made - even though it end in failure - adds to power. Every effort. And the accumulated efforts now build the power that can be wielded next year - or in the next incarnation. Just as the strength and the sympathy which are yours today are yours because you built them up in yourself in previous years - or in previous incarnations.

Another troublous emotion is that of temper or of actual anger: they are degrees of the same emotion. It is an observable fact that most people lose their tempers when some wish of theirs has been thwarted. It is a compound of self-centeredness and impatience. There is less connection with the physical body here than in the other problems considered, except in the nervous system. Sensitive or, as we say, highly strung nerves are more likely to fly apart and find expression in anger or temperamental scenes. Again it is a question of either letting the lesser have its way with the greater, which courts disaster all along the line, or of transmuting the impatience to serenity and anger to power.

Evolution pertains also to emotional life. And Theosophy and psycho-somatic medicine both show that a healthy emotional nature in the race will build a healthier physical race and the right use of mind power will build a healthier emotional race. In control of all these are the soul qualities of will, wisdom and creativeness. These are your powers. Use them to the purpose of a happy, useful, and creative life.

THE SCIENCE OF THE EMOTIONS

We of the western world are prone to worship intellect. So much so that we have relegated emotions pretty well to the background. Western psychology is the youngest of the sciences and calls itself the science of the mind. Eastern psychology is very, very old and calls itself the science of the emotions.

The ancient Greeks were the first people to write, in a systematic way, about psychology. The greatest impulse for revival of the study in the west stemmed from the teachings of William James of Harvard University. He felt that an understanding of human emotions and thought-processes was so important that he once told a graduating class that "the end of an education is to know a good man when you see one." Where men must work together as they do in modern life it is necessary that they understand one another. Hence the growing importance in a shrinking world of the findings of psychology.

Theosophy, which endeavors to combine the learning of the east with that of the west, explains that as humanity progresses, it develops one after another of its seven principles. Anthropology shows the history of its physical development. Emotional development came next and preceded mental development. Man is still moved most easily by desire, sensation, and emotion. And yet, at the present stage, intelligence is attaining its highest development. In so doing it has been exaggerated beyond its due and come to be considered an end rather than a means; and the value of emotion as being also a means has been overlooked. Therefore there is some loss of balance and proportion.

In the west the basic classifications of experience are those which give men a sense of more-ness or a sense of less-ness. In the east, and more particularly in India where this science has reached greatest heights, the Pairs of Opposites are postulated in every field as duality-in-expression and unity-in-being. Also it postulates the Law of Cycles, or Rhythm. For example, they teach that spirit and matter both exist as expressions of the one Life; and that, cyclically, first one is dominant and then the other. And that in an individual egoism and altruism both exist

as expressions of the individual behind them and that alternately his egoism and his altruism are dominant. And beyond all this is the Great Cycle of human evolution from savagery to mastery. By means of many lives of struggle on earth and many periods of rest and reflection in the heaven worlds the human soul grows from infancy, or savagery, to maturity, adulthood, and perfection. The first part of this cycle is called the "Path of Pursuit" and the latter part is called the "Path of Return."

During lives on the Path of Pursuit, the ego, or soul, is concerned with establishing himself as a strong center, a highly individualized unit of consciousness among many such units. During his lives on the Path of Return his focus changes, and he becomes increasingly aware of the all pervading Divine Life of which he partakes, and of the solidarity of man. The biblical story of the Prodigal Son is a dramatization of this teaching of the Paths of Forthgoing and Return.

With this background, one can see that virtues and vices are relative, and not absolute. As an example, acquisitiveness, which is a virtue in a savage, is a vice in an old soul on the Path of Return. Conversely, The Beatitudes are rules of life for those on the Path of Return, and have little bearing on life for those on the Path of Pursuit.

The Indian science of the emotions makes a fundamental statement that "Life is a relation in which the two indispensable and only factors are the Self and the Not-Self." When one can repeat understandingly the famous sentence "I know, therefore I exist," he has discovered his individual self. All else -- I repeat, all else is the Not-Self. That is the irreducible name for everything that is not the Self.

Now the relationships between the self and the not-self are of two kinds described as pleasure and pain. With pleasure goes liking, attraction, desire for, or the wish to be near. With pain goes disliking, repulsion, aversion, and the wish to be far from. Desire to be united to people means love. Desire to be away from them means hate. All these are among the universal pairs of opposites.

Further, the emotions of love and hate are colored by the

persons to whom they are directed. By this is meant that love-emotions turned towards people who are our equals in development create friendship, politeness, and family love; turned towards our superiors, create respect, esteem, or even reverence; and to our inferiors, the emotions of kindness, tenderness, and pity. By the same token, hate-emotions directed towards our equals cause emotions of reserve, aloofness, or rudeness; towards superiors, fear, apprehension, or envy; and towards inferiors, disdain, contempt, and superciliousness. Virtues are permanent expressions of the love-emotions. Vices are permanent expressions of the hate-emotions.

Emotional reactions can be as interesting and as complex as the emotions themselves. Much confusion and unhappiness is caused by habitual and automatic reactions to situations or to words. Habits of reaction are sometimes set up almost unconsciously, and then continue unnoticed. To some people, for example, any suggestion of criticism brings an immediate emotional reaction of resentment. To others any deprivation causes an automatic reaction of despondency or of sulkiness. In such cases unhappiness stems not so much from the circumstances themselves as from the unthinking emotional reaction to them. It pays to watch one's reactions, because your first reaction shows what you are, and your second reaction shows what you want to be. It is a surprisingly good method of self-discovery.

The science of the emotions deals also with emotional training and suggests various methods by which an elevation of emotional life may be attained. There is, first, moral guidance, which is similar to all moral guidance the world over -- the replacing of hate-emotions by corresponding love-emotions, and the recognition that hate never cures and that love always cures. Then there is the way of emotional release through confession, which is often helpful but sometimes dangerous. There are physiological methods too, either by surgical removal of glands or by hypnotism. The weak point in hypnotism, however, lies in the fact that the person hypnotically cured of harmful desires or emotions may appear to be a saint because he has been so commanded, while the great question remains -- has he learned in his own soul to be saintly on his own account? If not, he has still to face his problem and work it out for himself, perhaps in

another life. Also there is the way of psycho-analysis which is favored also in the western world, and depends on cooperation between the physician and the inner self of the patient. Yoga can be a still higher form of therapy. And finally a full realization of the Cycles in soul-growth, brings such an expansion of understanding as to be a corrective force in itself.

It is in the earlier stages of the Path of Return that the emotional nature falls most easily into complexes and neuroses just because of a lack of understanding of the relationship between Self and Not-Self. The man continues to believe that he needs the aggressiveness, combativeness, and self-assertion by which he grew to his present stage; and yet he is profoundly discontent, and he is also dimly aware that there are inner satisfactions which to him far outweigh all the world's applause. One who has just attained the stage of discrimination between the enduring and the ephemeral, finds himself in a confused mixture of ideals brought over from the past, and the ideals which suggest his future. He needs to find his place in the Great Cycle of the soul. When he does that, all else falls into place.

The science of the emotions can add to the science of the mind this knowledge of the Great Cycle of soul evolution and its lesser cycles. It can confirm that the root of all virtues lies in the emotion of Love, and show that Love is the realization of the unity of all "units of consciousness" in the One Consciousness -- and is indeed the very heart of the Higher Consciousness. It can demonstrate that the emotional experiences of seeking and rejecting are vital to the development of intellect. And finally it can offer the suggestion that an equable balance of intellect and emotion will bring about the development of the next higher principle in man, intuition, which will be the keynote of the coming Race.

Theosophy continues to bring closer together the wisdom of the East and the knowledge of the West. For Theosophy is the search for truth and the integration of all available knowledge.

THE SCIENCE OF THE EMOTIONS

PART 2.

Western psychology is concerned with the inner nature of man in his brief life of three score years and ten. Eastern psychology is concerned with the inner nature of man in his soul-evolution from the stage of barbarism to the stage of mastery. Each is important. Together they indicate that the science of the emotions takes its place alongside the science of the mind, enriching the understanding of the hidden life in man in both the occident and the orient.

Oriental psychology at its best, as in India, takes into account the place where the individual stands in his evolution. And the generalizations which it makes are never intended to apply equally to all people. A young soul has psychological needs far different from the needs of a mature soul. Theosophy likewise takes into account the inequalities of men in their inner development due to the inequality of their ages as human souls. Young souls are learning how to live in these worlds of physical matter. Adolescent souls are learning how to live in these emotional worlds. Adult souls, being now, comparatively, at ease in their physical and emotional lives, are learning to live in the mental world. And mature souls are, in addition, learning how to live in the spiritual life which encompasses all worlds.

Obviously those experiences and teachings which are of greatest value to a young soul are of less value to the mature soul. And conversely what the mature soul needs is incomprehensible to the adolescent soul. Maturity comes as a result of widely varied experiences and brings with it breadth of vision and warmth of understanding which, together, are the makings of wisdom. In Vedantic and Theosophical terminology, the early stages of the soul are grouped under the name of the Path of the Forthgoing, or the Path of Pursuit. The next stage is called the stage of Discrimination, in which the individual begins to realize that certain things are of the soul and eternal, while others are of the body and the senses and are but temporary. And the later stages are grouped under the name of the Path of Return.

"When a man has reached the stage of discrimination, and deliberately wishes to improve his character and tread the

path of return, he is faced with the difficulty of transmuting his evil emotions and impulses. Along the path of pursuit he has grown by aggression, by self-assertion, by combat, by annexation, and these have resulted in the growth of self-centered emotions which seem now almost impossible to control. The strength acquired by combat in search of outward possessions must now be utilized for the control of his separated self. His passions must be refined into the higher forms of good emotions and transmuted from evil to virtue." (Pandit Bhagavan Das)

Among the intelligent people of today the great majority are at this stage of discrimination. Recognition of this helps in two ways, first, in self-knowledge -- an understanding of one's own emotions and reactions -- and second, in one's outlook on the world of humanity. There one may observe that persons at different stages of evolution have different rights and different duties. For every right throughout the whole range of experience, there is a corresponding duty; and every increase in rights and privileges brings with it its increase in duty and obligations. The noble precept of "Noblesse oblige" is based on truth.

In seeking to understand one's own emotions it is necessary first of all to recognize which habitual emotions are basically selfish and which are basically unselfish, and second, to recognize which are genuine emotions and which are mere automatic reactions to someone else's emotions. Remembering that all selfishness is an expression of emotion which is on the hate side of the ledger because it draws away from others in one way or another and centers upon the desires of the self, the cure is more easily discovered. Every hate emotion in the gamut, from outright hatred down to mere aloofness, is an exclusive feeling and is accompanied by physical sensations of withdrawing and of contracting muscles and tension. Every love emotion from outright love down to mere gentleness is an inclusive feeling and is accompanied by physical sensations of expansion and relaxation. Psycho-somatic medicine takes full cognizance of these physical reactions without acknowledging any philosophical implications as yet, saying simply that love is a great healer.

When one takes into his own hands the conscious improvement

of his emotional-moral nature, this analysis of his own feelings into expansive and inclusive emotions on the one hand, and contractive and exclusive on the other is the first step. A check on his own analysis is provided, as I suggested in my previous talk, by watching his first reaction to a given situation, and then his second, more thoughtful reaction. His first reaction shows him what he actually is. His second shows what he wants to be and is trying to be. It is important to recognize the difference here and be utterly honest with oneself.

When in all honesty an emotional weakness or even vice is recognized, there comes the problem of what to do about it. The simplest advice and instruction that can be given is this: concentrate on the corresponding virtue. Never concentrate on the vice itself; that is the weakness of many reformers who, for example, concentrating on the evils of drink, would be far more effective if they would concentrate on sociability of recreation, club activity, and sports. It is now generally understood that repression accomplishes nothing but a resultant explosion, whereas expression accomplishes release. Repression, again, is contractive instead of expansive. So the undesirable emotion of irritability, let us say, is not to be suppressed into resentment or anger. Irritability is instead to be forgotten, not concentrated upon, while the whole effort and desire is to be concentrated on the corresponding, relaxing emotion of patience and acceptance. Here the imagination can be a positive help, for he who would change himself, can let himself day-dream into all sorts of situations in which he comports himself with unbelievable patience and acceptance. The power of imagination is creative, and in due time he will really act in his daily life as he has long acted in his imagination.

In the same way penuriousness and stinginess, emotions which are often regarded by their possessors as virtues, can be recognized in oneself as vices because they do contract the mind and the actions instead of expanding them. Their cure lies in the conscious cultivation of liberality and its accompanying feeling of expansiveness. If the cure is over-successful and leads on to extravagance and wastefulness, it will be needful to recognize the insidious selfishness of carelessness and of ostentation. All can learn valuable lessons in this field from Buddhism which teaches "moderation

in all things, nothing in extreme."

It often seems, however, that problems arise not so much in one's own emotions as in the emotions of other members of the family or the group. Actually it is important to remember that superphysical physics shows that both thought and emotion are vibratory rates, and that strong vibrations in one person set up corresponding rates of vibration in the other person involved. That is the reason that emotions between two people can build up to a climax and create a real situation. Suppose that A is afraid of B. Because he fears him he will seek to weaken him and oppose him. B, recognizing that fear, reacts with scorn and is sufficiently annoyed to repel the attempts of A, even becoming oppressive. A, in turn, becomes insolent. B by this time is both angry and fearful, a combination of emotions which creates malice; and an explosion can occur at any time. When A represents an individual, the result could be murder. When A represents a nation, the result could be revolution and war.

No family and no nation can afford to allow the vibrations of exclusive, contracting, hate emotions of any sort to reach the explosive stage. They are the most easily roused, and every demagogue knows it who seeks to inflame his followers against a rival leader or a rival nation. Every individual member of a family would benefit by knowing it likewise, particularly if he and they will recognize that emotions are contagious and that their interaction builds up all too readily to crises. Then, if the persons involved have the courage and the will to transmute their own hate-emotions into the corresponding love-emotions, and allow their beneficent contagion to work until there develops a crises of kindness -- well, then the problem has been solved, has it not?

One of the great teachers of mankind, Gautama Buddha, said "Hatred ceaseth not by hatred. Hatred ceaseth only by love." And the second Christian commandment, based on this profound psychological truth, is "Thou shalt love thy neighbor."

REINCARNATION AND ASTROLOGY

The very first thing which every human being does, without exception, is draw a breath and wail. With the compulsory indrawing of that breath all the vibratory influences prevailing in his vicinity at that moment of time rush into the lungs of the newborn babe. The power of the human psychological organism to record impressions makes an indelible imprint of all these complex vibrations. Therefore this dramatic moment has a profound effect on the new body influencing its forthcoming life-cycle. This is the horoscope of birth. It is the chart, or pattern of what he, as an ego, has accepted for the work of this incarnation.

Now at this point may come the query: "Why, if he"--(let us call our subject "John")--"Why, if John has to be impressed with the influences of a certain moment, could not his parents select an ideal time for his birth?" Suppose they do that. Usually nothing comes of it. But even when the birth-date seems certain, the actual day of birth may be premature, or delayed; and even the hour and minute proceed by some mysterious law of their own to their own conclusions. In view of the importance of that hour and minute it should be noted and recorded as daylight, standard, or mean time. Again why?

John is not born arbitrarily or by parental design when the clock says 2:41 A.M. Sunday. He is born at 2:41 A.M. because that is the only time when he can express in a physical body the particular virtues and vices which he has previously developed. He, the consciousness, is taking on at that moment a new instrument, the new body.

Dr. Annie Besant in her book THE ANCIENT WISDOM writes: "The aggregate of causes which can be worked out in one life fixes the length of that particular life; gives the body its characteristics, its powers, its limitations; brings into contact with the man the souls incarnated within that life period to whom he has attracted obligations, surrounding him with relatives, friends, and enemies; marks out the social conditions into which he is born; and puts together that group of causes. The causes result in the troubles and joys of his outer career and can be sketched by any competent astrologer."

The consciousness which is entering into this new body has inhabited many bodies of flesh in past ages; it has accumulated a great store of experiences, has set causes going in previous lives which must be worked out, must come to fruition somewhere, sometime. In order that the particular set of circumstances and experiences that our John is to work out in this life can be developed, he needs to be magnetically connected with the appropriate influences. For example, if he is going to wield the power of wealth, it will be a great help if his birth-hour influence is financially favorable. He would need to be born not only in a certain zodiacal sign, but in a certain degree of that sign.

Each degree of the Zodiac has its own special influence which radiates upon the more subtle matter of our world and which can be perceived by people in whom the sixth sense has been developed. So it is understandable that it would be necessary for John to be born under a degree which would attract special conditions for the talent and capacity he had previously developed for gathering riches. For John is not "just lucky" about making money. He worked hard at it in previous lives developing the know-how. While he was working at this faculty he was building thought-forms of his desire. And desire attracts, as the magnet draws the iron filings into its embrace. He may have been unsuccessful in the past, but he was fiercely determined and desirous, so that when next his consciousness sought life in a physical body, the great Karmic Law operated to draw him to an environment which could satisfy this major quality of his desire.

As the dramatic moment of birth approached, the waiting father may have impatiently wondered what was causing the delay. But the drama of the sky was moving inexorably. Silently across the eastern horizon the watery zodiacal sign, Pisces, was passing approximately two degrees in four minutes at 43 No. Latitude. It passed; and Aries, the fiery, optimistic, pioneering sign began its rapid ascent on the horizon. Everyone began to come to attention, felt more assured. Four minutes passed. Another four minutes. And two seconds later a new cry was heard. That first breath had drawn to the newborn John the influences of the 4th degree of Aries, which placed Jupiter in the sign of Taurus and the House of Taurus.

Taurus has, among its other characteristics, those connected

with worldly possessions and finance. It also gives energy, persistence, determination and staying power. This in combination with the imagination and flashing ideas which characterize the rising sign Aries gives John a go-ahead, reliable sort of personality. Jupiter, which supports, sustains and brings wealth of some sort, attracts to John friends who trust him. He will make money and be trustworthy. He will be jovial and kindly. But John will have other characteristics stemming from his previous lives. Perhaps he was morose in his times of restrictive poverty. This being a selfish quality which hurts others he will need to meet the unpleasant reaction of having Saturn in the sign and House of Virgo to bring him periods of ill-health and laborious work, though still favoring his Jupiter.

As there are ten planets, twelve signs of the Zodiac, twelve "Houses" or departments of activity and 360 degrees, it is easy to see how they can combine in endless variety of pattern so that every member of the human family can be born into his own unique pattern and show forth the qualities of heart, mind, and body which he and he alone has garnered through the ages.

When John was born in the 4th degree of Aries, after having spent more than one life in desiring wealth, he was born into a degree which epitomized his major desire. The symbolic picture of that degree is this: "A man covered with decorations and ornaments of the most gorgeous kinds. He is standing in the midst of a garden abounding with fruit trees, flowers, and fountains. The sun is shining brightly, and he appears to enjoy himself amazingly, with self-admiration." This is interpreted as "a most fortunate degree; fortune smiles on the native from first to last by showering on him her choicest gifts. He or she will be vain as a peacock."

But the symbol of the 5th degree of Aries - only two minutes later in time - is very different. It is: "A large iron cross lying on the ground. All looks sad, dark, and gloomy. There is perfect stillness in the scene; not a ruffle; not a sound of any kind." The interpretation is: "This denotes that the native will be a sufferer through life. His or her cross will prove too heavy to carry. The distress will be of such a nature that it will be out of the power of another to help." Just two minutes difference in time between the two degrees

but what a vast difference in destiny.

Consider, however, how fast the earth turns on its axis, its entire circumference passing each of the 360 degrees in review in 24 hours. The earth moves also around the sun, while the whole solar system moves onward in space towards the constellation Hercules. Each motion changes the vibratory reaction upon the earth so that each newborn babe is unique - he has his own "place in the Sun" which no other can occupy. No matter how infinitesimal the difference may be, it is still different. Human beings are alike, yet individual and special. Humanity has its unity in its divine essence. But we go along "together - differently."

Astrology is one of the Seven Keys of Knowledge. No one who has studied esoteric astrology could possibly believe that it is the physical planets which influence the affairs of earth. It is the angelic or spiritual Intelligences, using the planets, who are the messengers and interpreters of the Will of God. They use the planet as an instrument just as man the self-conscious intelligence uses his physical body as an instrument. The physical planets are the concern of astronomy. Astrology is concerned with the spiritual consciousness and intelligence animating the planet, and the effect of that consciousness on the affairs of man. As an example, the Spirit of Mercury represents the reincarnating principle in man. He is the Thinker - the Mind which is divine in its nature but dual in manifestation. The higher mind is spiritual or egoic; the lower mind belongs to the personality and endures only about three score years and ten. "Mercury, or the mind, is as it were the soul's looking glass in which the other planetary attributes are reflected. The fire and energy of Mars, the practicalness and common sense of Saturn, the compassion of Jupiter, the emotions of Venus, the originality and comprehensiveness of Uranus, the mysticism of Neptune, are all reflected in this Magic Mirror of Mind. Therefore Mercury, the winged messenger, is occult and mysterious." Under the influence of Mercury, "Lord of Mind", man extracts thought from experience as a bee extracts nectar from the flower in order to transform the nectar into honey. By this divine alchemy the thought images made during one incarnation become converted into powers wielded in the next incarnation.

